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# The Evangel

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## CENTENNIAL HYMN.

BY MRS. LOUISA B. ELA.

From everlasting stands Thy throne,  
Thine eternal ages flow,  
And endless eons yet to be,  
Shall own Thy rightful sovereignty.Thou to whom time no sound may show,  
Thou God whose truth no change may know,  
To Thee we changelings of a day  
In lowly guise our homage pay.Our fathers' God, to Thee we raise  
The songs that breathed our fathers' praise,  
Their refuge sure, in Thee we hide,  
And in their conquering faith abide.We offer on Thine altars, Lord,  
The promised increase of Thy Word,  
Garned with joy, though sown in tears,  
The fruitage of a hundred years.As pass the years in ceaseless flow,  
And other forms our places know,  
Still may our sons keep bright the fires  
Which lit the altars of our sires!

## PRAYER AND HEALING.

BY PROF. L. T. TOWNSEND.

(Read before the Boston Preachers' Meeting,  
Oct. 27, and published by request.)

## THIRD PAPER.

We need not longer dwell upon this  
particular line of thought except to add  
that when the allopath says, "If you  
are sick, send for me; I can cure if you  
are by any means curable; all others are  
pretenders and quacks," his claims are  
too ambitious and sweeping.The average allopath, as everybody knows, has  
learned much during the past fifty  
years; doubtless he has much in the  
future to learn. Valuable lessons have  
been taught him by the homopath;equally valuable lessons may yet be  
learned by those who deal with mental  
and spiritual states. He and his  
methods never have been, and are not  
now, infallible. It would not, perhaps,  
be becoming in us to make this assertion  
unsupported. We therefore quote.

Says Dr. James Johnson, surgeon-ex-

traordinary to the king: "I declare my  
conscientious opinion, founded on long  
observation and reflection, that if there  
was not a single physician, surgeon,apothecary, man midwife, chemist,  
druggist or drug on the face of the  
earth, there would be less sickness and  
less mortality." Dr. Mason Good, a very  
successful practitioner in London, au-thor of several works such as "The  
Study of Medicine," "Diseases of Pris-ons," and "System of Nosology,"  
speaks thus: "The effects of medi-cine on the human system are in the  
highest degree uncertain, except, in-deed, that they have already destroyed  
more lives than war, pestilence, and  
famine combined." The following is a  
remonstrance from the pen of Dr. R.

R. Noyes, in his "History of Medicine":

"A drug or substance can never be  
called a healer of disease; there is no  
reason, justice or necessity in the use of  
drugs in diseases. I believe that this  
profession, this art, this misnamed  
knowledge of medicine is none other  
than a practice of fundamentally falla-cious principles, impotent of good,  
morally wrong and bodily hurtful."But what is true of the allopath is es-  
sentially true of the homopath. He  
claims too much. When, for instance,  
in boasting of his successes, he tells us  
that nothing is sure than his remedies;  
that we shall be drugged to death if we  
submit to old-school treatment; when  
he assures us that he can cure though all  
others fail, then his speech implies far  
too much. The fact is that not one homoeopathic physician in twenty, per-  
haps not one in fifty, adheres strictly to  
his theory. Most of them are allopathic;  
they are a long way from meeting with uniform  
success or from supplanting the regular  
practitioner.When, too, the so-called Christian  
scientist tells us not to spend our money  
for naught and our labor for that which  
friends are sick, what shall be done?  
We have already seen that the various  
schools of medicine have each in some  
cases been remarkably successful, but  
in other instances have utterly failed.  
It is evident, if we listen to the advo-  
cates of each school, we shall be con-  
fused, and if we take all that is pre-  
scribed, we shall likely enough die of  
an overdose. Shall we, therefore, in  
case of sickness, do something or not-  
thing?If we decide to do something, three  
courses are opened to us: 1. We may  
resort entirely to visible agencies. 2.  
We may resort entirely to invisible  
agencies. 3. We may resort to both  
visible and invisible agencies. This third  
method is, of course, exposed to a  
cross-fire coming on the one hand from  
those who are wedded to the use of  
drugs, and on the other hand from those  
who, altogether discarding drugs, ad-  
vocate invisible agencies. For in-  
stance, physicians who employ drugs, if  
materialistic (such is their tendency),  
will say, "Take my prescription; let  
the mind of my patient alone; metaphysics,  
in the treatment of disease, are nowtion without resorting to the ordinary  
manipulation, or without touching it, I  
will give you one thousand dollars. Or  
you or your president, or your entire  
college, will give sight to one of the in-  
mates of South Boston Asylum for the  
Blind, that sightless person having  
been born blind, I will give you two  
thousand dollars." I have waited; I  
need not add that the money remains  
uncalculated. These metaphysical doc-  
tors must moderate their assumptions,  
or soon they will justly be classed among  
quacks of the loudest sort.But the interests of truth demand a  
further criticism. It is, that faith  
workers also are too extravagant in  
what they claim. We are told by some  
of them that faith can save sick people  
more expeditiously than any other form  
of treatment, and that it is the only  
treatment to which a Christian should  
resort. In reply, we have to say that  
facts do not authorize any such talk.  
Many sick people who apply to our  
faith cure establishments are not in the  
least benefited. A brother of Zeller,  
suffering from rheumatic gout — who,  
by the way, was a devout Christian —  
was for fifteen years under treatment in  
the Mannendorff institution without being  
relieved. Possibly a few visits to a  
Turkish bath establishment would, in  
this instance, have been of greater ser-  
vice; at least the faith worker cannot  
disprove this possibility. Indeed, cases  
can be imagined when the presence and  
procedures of the faith worker would  
be to the patient a positive harm. There  
are times when quiet and sleep are bet-  
ter than anything else, without which,  
indeed, recovery seems impossible.  
Quiet and sleep for such a sick person  
are divinely-ordained remedies, as much  
so, perhaps, as are faith and prayer.Likewise faith workers, as well as  
mind workers, so far as true to the  
fundamental ideas of their theory, must  
necessarily insist upon the abandonment of  
visible remedies, even those of the latest  
approved scientific pharmacy. It has  
been said by certain advocates of faith  
that the use of medicine betrays a  
lack of trust in the power and will-  
ingness of God by direct power  
to heal the sick of their infirmities.  
Hence, according to the rules of  
faith cure, the allopathic, the homopath,  
the isopath and every other "path"  
must be dismissed from the sick room.  
There is no reason why the Christian  
scientist should not also be discharged.Such, therefore, is the cross fire to  
which the third method of encountering  
disease is exposed. In replying to this  
cross fire, we will first defend the use of  
visible agencies.At the outset, the confession must be  
made that the methods of treating dis-  
ease by visible agencies have, in past  
years, changed much; indeed, they are  
constantly changing. Many theories  
once in vogue are now entirely dis-  
carded. Diseases, too, are changing as to  
many of their symptoms. Improved  
civilization introduces new features  
into almost every disease. "A learned  
bookseller of Berlin once replied to my  
inquiry," says Dr. Marcy, "as to why  
he did not keep medical books: 'You  
doctors and I burn your books every ten  
years, and I cannot afford to keep such  
perishable property.' Still, there are  
drugs that are now proved to be very  
serviceable; there are a few remedies  
which are acknowledged to be specific.  
Why not employ them? is a practical  
question. Quinine, for instance, is  
remarkable and exceptional to inspire  
unbound confidence in its somewhat  
arbitrary advice and commands?sense. They still further forbid the in-  
terference of the elders and the min-  
ister. "Do not touch my patient," they  
say, "nor pray with him. Prayer in  
case of sickness is a detestable super-  
stition."On the other hand, mind-doctors, if  
self-consistent, will order the removal  
of all drugs and medicine. "Give  
mental encouragement to the patient,"  
they say; "inspire hopefulness; let him  
think upon healthfulness and not brood  
over his disease." If you give drugs  
(they might add, if you pray), you do  
not believe in the all-controlling power  
of mind. Under condemnation, therefore,  
stands the recommendation of Paul to Timothy. The Apostle should  
have said, according to the rules of  
"Christian Science," "Do not think of  
your stomach, and you will have no  
trouble with it; do not believe you have  
any infirmities, and you will need no  
wine to relieve them. Just believe you  
are perfectly well, and you will be per-  
fectly well."Likewise faith workers, as well as  
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(To be continued.)

## EVENTS IN THE METROPOLIS.

BY REV. R. WHEATLEY.

PRESIDING ELDERS' CONVENTION.

BY THE TIME that this letter sees the

sun of public favor — if it ever does —

New York Methodism will be enjoying

a genuine excitement.

We have episcopal

conventions, and Sunday-school

conventions, and temperance conventions,

abundant and in regular order,

but a convention of the suffragan epis-  
copate is something novel. It is to meet

in the Park Avenue Methodist Episcopal

Church, Dec. 2, 3, and 4, closing on the

evening of the last day. Bishop Fowler,

well known and popular in the metropo-

lises where he has spent eight years, is

to preside. The Wilmington, New Jer-

sey, Philadelphia, Central Pennsylvania,

Wyoming, New York, New York

East, Northern New York, New Eng-

land, New England Southern, Newark,

East German, Genesee, Central New

York, and Troy Conferences have been

included — that is, the presiding elder

portion of them have been included — in

the invitation. From whom the invitation

proceeded the circular does not state;

but as the names of Revs. A. Craig

of the Newark, M. D. C. Craw-

ford and G. H. Gregory, of the New

York, I. Simmonds and B. M. Adams of

the New York East Conference, to

mention a few.

It is found that the elder will throw

the patient into a quiet sleep,

freeing him from the consciousness of

all pain, thus diminishing the shock and

increasing the chances for recovery.

Why not administer it? In other words,

can what the Lord did in Eden, when

He took the bone from the side of

Adam, closed up the wound thereof, and

built up the woman? (Gen. 2: 21.)

Another remarkable discovery has

just been made which promises to be of

much service, especially in surgery.

It is the application of cocaine hydro-

chlorate solution to the part of the body to

be operated upon. For instance, a cat-

aract is to be removed from the eye.

Cocaine is applied to the eye-ball;

the eye is no longer sensitive to the touch

or cut of the surgeon's knife.

The obstruction is taken off sight is restored,

the cocaine is removed, and the ordinary

sensations return. Shall a man, there-

fore, remain blind when his blindness is

such as can easily be cured, and if the

mind worker is not cured, nor perceptibly

benefited. In a rational settlement of

these problems we must have not the

truth merely, but the whole truth; and

the whole truth is that people sicken,

remain sick, and some of them die,

whatever the form of medical treat-

ment; and it looks as though whatever

we do to help the sick, we do not

help them.

This reply sometimes is made: "You

ask God to perform as real a miracle

when you ask Him to cure your soul of

sin as you do when without visible

agencies you ask Him to cure your body

of a fever?" (Jellett: "Efficacy of

Prayer"). To be sure; but do we ask

God to cure the soul without compul-

sion with ordained conditions? If the

faith worker insists upon rejecting all

visible agencies, then we must force

him to the logical consequences of his

position. Consistency will, therefore,

require him to say that Paul's advice to

Timothy should never have been given;

that nine-tenths of the Mosiac recom-

mendations as to disease should receive

condemnation; that Isaiah's use of the

paste of figs and our Lord's use of clay

## Miscellaneous.

## WESLEYAN ACADEMY.

MR. EDITOR: Your kind reference to me and my work in behalf of the Academy, contained in your notice of the new catalogue, excites my gratitude and tempts me to write a few lines, especially as it is quite a while since I have published anything in the HERALD.

To you personally, and to many others, I am deeply indebted for brotherly sympathy and help given. To a small number, no words can express my sense of gratitude for what they have done, and are still doing, to encourage my hope and advance this interest, and to whom must be largely attributed any success that may crown these efforts.

You speak very hopefully, both respecting the payment of the debt and the endowment desired. For more than two years, marked by great depression in business and political agitation, I have sought in all ways that seemed proper and possible, to further both of these objects. And yet neither is accomplished. To complete the former I still need five or six thousand dollars of substantial subscriptions. Several large subscriptions receive I am made payable only when all needed is subscribed. But a few days since, a noble friend of the Academy, and an alumnus of early date, in addition to a previous gift, assured me that he would pay an additional thousand dollars if the debt can be extinguished this year.

This condition of things only deepens my solicitude. Would that might, when seen, awaken a profound and practical interest in many to come to my help and save the school from the disaster of a failure to reap this benefit. I earnestly implore all old students and all friends of the Academy to make known to me their willing help. During the last two years the trustees have expended not less than \$6,000 in improvements, much-needed and long-delayed, but exceedingly disagreeable to my wishes. Refurnished rooms, a new organ and other musical instruments, improved water-works, and new boilers costing \$2,000, require what otherwise would have aided to consummate this part of my labor. All will be well, however, if only by other means the debt is this year paid.

The income of three perpetual scholarships—one by Rev. Charles Nobles, the other two by Bishop W. F. Mallieu, to whose influence in my work I am greatly indebted—is now enjoyed by students, and two others of \$1,000 each have been provided for. It would be of unspeakable benefit if thirty or more like these could be established, thus lifting the burden from the heart of many a poor but most deserving young man or woman seeking preparation to serve the church and bless the world. Endowed professorships, also, are greatly needed. Some legacies for the future benefit of the Academy are known to exist, and annuities to the amount of several thousand dollars have been established, constituting a hopeful basis for the \$100,000 needed for the permanent endowment. Subscriptions to the endowment of this oldest and perhaps most useful of all our seminaries are now asked in the plan proposed by the Centennial Committee of the Conference.

It is hoped that all, young and old, parents and children, will generously subscribe and so give substantial aid to the endowment. Some persons, doubtless, have died since I commenced this agency, who intended to help me, but, alas, have lost the opportunity! Others, I fear, may delay. I solicit early consideration and aid in one or more of the ways indicated. Inquiry and correspondence I earnestly request. For it, as such, I plead.

Dear friends, regard this my prayer. For the Wilbraham Academy I plead and labor, but for the universities under Conference patronage also; and with proper regard to my relation to both and the friends of each. It is not for me to excite or hinder preference respecting either. In my present work my duty is plain—to build up the Wesleyan Academy for the benefit of the common cause, the education of the masses of young people, and, as far as may be, in the interest of the higher collegiate education of as many as possible.

The scheme before published for the establishment, at Wilbraham, of a largely endowed classical department, still seems to me wise and possible, and, but for the great depression in business and the disaster that has overtaken many noble and liberal supporters and friends of education, might have taken practical shape. To some extent its importance is seen in the fact that already by the new impulse given to the Academy we have at Wilbraham, now, nearly twenty classical students who hope to enter college next year instead of five or six as in some recent years.

But this writer need not now plead for the universities. Tongues and pens far more eloquent make it needless. I plead for the grand old mother of all our schools. I plead for the dear old Wilbraham Wesleyan Academy.

L. CROWELL.

Lynn, Nov. 20, 1884.

## CANADA LETTER.

MR. EDITOR: I am not sure whether I sent you any letter in October. If I did, I may be in danger of repeating myself, which will not be very pleasant to your readers.

The General Board of the Missionary Society of the Methodist Church has recently held its annual meeting. This Board consists of an equal number of ministerial and lay members selected from all parts of the church. Its duties are to oversee the whole mission field and give instruction to the committee of consultation and finance which meets at the call of the secretaries, and make appropriations to the various missions.

The missions are divided into Foreign and Domestic, French and Indian. The

first-named includes chiefly those in Japan and Bermuda; the French are wholly confined to Quebec Province; the domestic and Indian are to be found in all the Annual Conferences, of which there are ten. All these missions are considered to be in a prosperous condition. A reinforcement of laborers is called for very earnestly in Japan and Manitoba, but no additional laborers are to be sent at present, though it is very gratifying that several young men of considerable ability have volunteered to go to Japan. Dr. Cochran and two other missionaries recently went there. The Doctor is to establish a theological school. Dr. Meechan, who spent a few years in that country, is now on furlough in Canada, and his pulpit and platform discourses have awakened great interest respecting the Japan mission.

It is a statute with the Missionary Board not to appropriate a larger amount to the various missions in the aggregate than the income of the Society for the last year. The Board was in a peculiar position this year, as this is the first year of union, and it is somewhat uncertain what will be the amount of income this year. It was ultimately agreed that \$165,000 should be the total appropriations, including office and all other expenses. The foreign and Indian missions generally receive such appropriations as are recommended by the missionary secretaries without reduction, but reductions are almost invariably made on the appropriations of the domestic mission, all of which are considered *seriatim*. The Board desired to appropriate \$750 to the married men on domestic missions, but after doing so, a reduction had to be made, only allowing about 60 per cent. of this amount. Some sanguine friends expect the income of the Society this year will amount to a quarter of a million.

The business of the Society has so greatly increased that new premises are required for offices. A suite of rooms is to be erected near the Metropolitan Church, Toronto, but the expense is not to be borne by the ordinary receipts of the Society, and the cost is not to exceed \$25,000. Many are desirous to reduce the number of domestic missions as rapidly as possible, and confide the missionary operations to foreign lands. This is not likely to be the case for many years to come. Manitobans and the Northwest will necessarily tax the energies of the Society for a long time; indeed, there are those among us who think that a larger share of missionary money should be expended at home, as ministers on domestic missions have long been compelled to live on very small stipends. It is to be hoped that the good work is going to suffer, and its future is not very bright.

The Woman's Foreign Missionary Society held their meeting in Baltimore, and it was a rare and worthy occasion. The Centennial Conference to be held there is the absorbing thought.

Over fifteen years ago your correspondent visited a camp-meeting in Virginia, near to Falls Church. It was under the management of the Virginia Conference (M. E. Church), which had been organized about two years before. The majority of the ministers present, and in the Conference, were from the North, mostly Union soldiers, who had fought for the Union and had settled down here. Many of them were earnest men who worked hard to build up old Virginia. Nearly all of these men are now in other parts of the country, as the Conference has never been an inviting field except for heroes. Two ministers who impressed me favorably were Revs. Elisha P. Phelps and Charles Kleg. They were natives of that State and strong and outspoken Union men. Mr. Phelps was the presiding elder, and Mr. King had built a church (the first) at Manassas. Soon after, both retired from that Conference, and made this city their home, as well as Mr. York. Mr. Phelps, at one time so prominent in the Baltimore Conference, has recently studied law and is practicing in this city. He rarely preaches any now, and is advanced in years. Mr. King has been in Government employment for years, and a few years ago graduated in medicine. Four years ago this month he buried an only child, from the effects of which he never recovered. He could not be led to see into the wisdom of the providence that took so lovely a little girl away. He continued a local preacher in connection with Metropolitan Church. He died over two weeks ago after a lingering sickness. Mr. King often contributed to ZION'S HERALD.

The Congregational Church of this city has at last found the preacher to suit its pulpit, left vacant last spring by Dr. Rankin's resignation. The officials of the church have extended a call to Rev. C. L. Goodell, D. D., of Pilgrim Church, St. Louis, Mo., to become the pastor. It is not certain that Dr. Goodell will accept the call, as he has a fine church with 800 members, a salary of \$6,000 a year, and has, during his years, met with great success, as through his efforts there are now seven Congregational churches in St. Louis, which had only one at that time. The church here will only pay \$5,000, and Dr. Rankin only received \$4,000. Dr. Goodell is a native of Calais, Vt., and a graduate of Andover. Mrs. Goodell is a sister of Gov. Fairbanks, of Vermont, of Fairbanks' Scales notoriety.

Toronto has lately been favored with visits from three of your distinguished divines. First there was Dr. Vincent, who has been so often with us that he might be adopted as a citizen. He preached at the anniversary of Blair Street Church, gave his lecture on "That Boy," spoke at the anniversary of the Young Men's Christian Association, and took "That Boy" to several of our towns. Next we had Dr. J. O. Peck from New Haven, who is no stranger, and every succeeding visit secures him additional friends. He preached at the reopening of Queen St. Church, and then with "The Man That Laughs" he made many hundreds, both men and women, laugh greatly. Rev. Thomas Harrison, "the boy preacher," has been spending three or four weeks in Elm St. Church, where his labors have been productive of much good. It is said that more than five hundred have professed to salvation. No revivalist has been so successful in Toronto since James Caughey visited that city more than twenty-five years ago.

You will see that Torontonians have a great liking for some Americans at least, but those gentlemen do not come to stay. It is reported that Bishop Foster is to occupy the Metropolitan pulpit in the same city, next month, and he, like the others, will only tarry for a season.

The temperature boom still continues. County after county has adopted the Scott Act. In all the counties that have thus voted, the Act will come into force next May, and cannot be repealed for three years, and then only by a majority vote. Other counties are agitating, and it is confidently expected that before long the majority of the counties in all the provinces will vote for the Act. Only in a few instances has it been defeated.

I should have stated above that Dr. Henson, Baptist minister, Chicago, has also recently spent some days in Toronto, preaching and lecturing. The Baptists have lately become very vigorous. One of their distinguished laymen, the Honorable Senator McMaster, has set an example to the wealthy laymen of other churches which they would do well to imitate, in the way of establishing seats of learning, and aiding in the erection of houses of prayer. Dr. Henson dedicated a church, and delivered several lectures and made a fine impression. He appears to be a minister of more than ordinary ability, and will be heartily welcomed should he come again to our Dominion. Such visits are, no doubt, productive of good, as they tend to promote a kindly feeling between the two countries that exist on this continent; but should there not be reciprocity? We are not a numerous people, but some of our orators would astonish (?) some of your people who reside south. But perhaps you say stop—agreed!

Bishop William Taylor made Washington a welcome visit a few weeks ago, and was tendered a hearty reception.

November, 1884.

## LETTER FROM WASHINGTON.

About two weeks ago your correspondent forwarded a letter to the Herald, which was too late for the next issue, and which would have been stale after the elections. It referred to the state of feeling and condition of things in general here in the national capital. Since that time the city has been in a constant state of excitement, such as has not been witnessed for years. The thousands of conflicting rumors only made the people worse and worse.

I have been with interest to myself that I have kept the HERALD posted as to temperance triumphs in Maryland. I regret to say that the battle has been going against the cause lately. Almost fifteen counties of the twenty-three had secured prohibition rule. Four counties were seeking for local option, and all were defeated at the last election. Prince George County, that joins the District, had local prohibition for over a year, and at the late election the question was re-submitted, and rum has conquered. It looks strange that temperance has lost in every case here since Mr. Daniel took the stand he did with St. John. Before that, temperance made constant triumphs. The leading temperance men and ministers of the St. John did not espouse the St. John ticket, as they saw it could do no good, and perhaps break up a party that was dear to them. Now that this is come to pass, and that some of the temperance men glory in it, it is to be feared the good work is going to suffer, and its future is not very bright.

The Woman's Foreign Missionary Society held their meeting in Baltimore, and it was a rare and worthy occasion. The Centennial Conference to be held there is the absorbing thought.

Over fifteen years ago your correspondent visited a camp-meeting in Virginia, near to Falls Church. It was under the management of the Virginia Conference (M. E. Church), which had been organized about two years before. The majority of the ministers present, and in the Conference, were from the North, mostly Union soldiers, who had fought for the Union and had settled down here. Many of them were earnest men who worked hard to build up old Virginia. Nearly all of these men are now in other parts of the country, as the Conference has never been an inviting field except for heroes. Two ministers who impressed me favorably were Revs. Elisha P. Phelps and Charles Kleg. They were natives of that State and strong and outspoken Union men. Mr. Phelps was the presiding elder, and Mr. King had built a church (the first) at Manassas. Soon after, both retired from that Conference, and made this city their home, as well as Mr. York. Mr. Phelps, at one time so prominent in the Baltimore Conference, has recently studied law and is practicing in this city. He rarely preaches any now, and is advanced in years. Mr. King has been in Government employment for years, and a few years ago graduated in medicine. Four years ago this month he buried an only child, from the effects of which he never recovered. He could not be led to see into the wisdom of the providence that took so lovely a little girl away. He continued a local preacher in connection with Metropolitan Church. He died over two weeks ago after a lingering sickness. Mr. King often contributed to ZION'S HERALD.

The Congregational Church of this city has at last found the preacher to suit its pulpit, left vacant last spring by Dr. Rankin's resignation. The officials of the church have extended a call to Rev. C. L. Goodell, D. D., of Pilgrim Church, St. Louis, Mo., to become the pastor. It is not certain that Dr. Goodell will accept the call, as he has a fine church with 800 members, a salary of \$6,000 a year, and has, during his years, met with great success, as through his efforts there are now seven Congregational churches in St. Louis, which had only one at that time. The church here will only pay \$5,000, and Dr. Rankin only received \$4,000. Dr. Goodell is a native of Calais, Vt., and a graduate of Andover. Mrs. Goodell is a sister of Gov. Fairbanks, of Vermont, of Fairbanks' Scales notoriety.

Toronto has lately been favored with visits from three of your distinguished divines. First there was Dr. Vincent, who has been so often with us that he might be adopted as a citizen. He preached at the anniversary of Blair Street Church, gave his lecture on "That Boy," spoke at the anniversary of the Young Men's Christian Association, and took "That Boy" to several of our towns. Next we had Dr. J. O. Peck from New Haven, who is no stranger, and every succeeding visit secures him additional friends. He preached at the reopening of Queen St. Church, and then with "The Man That Laughs" he made many hundreds, both men and women, laugh greatly. Rev. Thomas Harrison, "the boy preacher," has been spending three or four weeks in Elm St. Church, where his labors have been productive of much good. It is said that more than five hundred have professed to salvation. No revivalist has been so successful in Toronto since James Caughey visited that city more than twenty-five years ago.

You will see that Torontonians have a great liking for some Americans at least, but those gentlemen do not come to stay. It is reported that Bishop Foster is to occupy the Metropolitan pulpit in the same city, next month, and he, like the others, will only tarry for a season.

The temperature boom still continues. County after county has adopted the Scott Act. In all the counties that have thus voted, the Act will come into force next May, and cannot be repealed for three years, and then only by a majority vote. Other counties are agitating, and it is confidently expected that before long the majority of the counties in all the provinces will vote for the Act. Only in a few instances has it been defeated.

I should have stated above that Dr. Henson, Baptist minister, Chicago, has also recently spent some days in Toronto, preaching and lecturing. The Baptists have lately become very vigorous. One of their distinguished laymen, the Honorable Senator McMaster, has set an example to the wealthy laymen of other churches which they would do well to imitate, in the way of establishing seats of learning, and aiding in the erection of houses of prayer. Dr. Henson dedicated a church, and delivered several lectures and made a fine impression. He appears to be a minister of more than ordinary ability, and will be heartily welcomed should he come again to our Dominion. Such visits are, no doubt, productive of good, as they tend to promote a kindly feeling between the two countries that exist on this continent; but should there not be reciprocity? We are not a numerous people, but some of our orators would astonish (?) some of your people who reside south. But perhaps you say stop—agreed!

Bishop William Taylor made Washington a welcome visit a few weeks ago, and was tendered a hearty reception.

November, 1884.

tion by the leading Methodist citizens. On the Sunday he spent here he preached three times in the city churches.

Rev. Dr. A. H. Ames, of this Conference, has been transferred to Upper Iowa Conference and stationed at Dubuque. Rev. A. W. Rudill, presiding elder of West Baltimore district, goes as missionary to Ind'a. The district is divided among the other four till Conference.

R. R.

## LYNN DISTRICT PREACHERS' MEETING.

A Preachers' Meeting for the Lynn district was held in Tapplebyville, Thursday, Nov. 13. A union love-feast was held at the same place on Wednesday evening, which was a fitting preparation for the work of the following day. An audience of about three hundred assembled, including delegations from the churches in Salem, Peabody, Beverly and Marblehead. It was a precious season. In an hour there were one hundred and thirty-five testimonies.

The meeting opened about 9:30 Thursday morning. Devotional exercises were led by Rev. N. H. Martin, and participated in by other brethren. The meeting then proceeded to the programme, with Dr. L. R. Thayer in the chair. A change was made in the order of the programme to accommodate Bro. Cooper, who could not be present in the afternoon.

The first topic considered was, "How Can a Pastor most Effectually Promote the Interests of his Sunday-school?" The essayist was Rev. V. A. Cooper. Many practical suggestions were offered, among which were the following:

The pastor should take pains to get the right persons on the Sunday-school committee either by suggestion or nomination; he should hold Sunday school board meetings regularly, and always be present to get all the information possible from the teachers by careful questioning. The speaker thought the pastor could do the most effective work in the teachers' class.

"The teachers are officers of the line, and must be depended upon to do important work." These meetings should be very devotional. The pastor should talk on practical lines and encourage others to do the same. The meeting should be joyous in its character.

Every person to whom a part was assigned was present and prepared to respond. The preparation in all cases was good, in some elaborate. Justice cannot be done the speakers in a brief report.

Dr. Thayer and Bros. C. N. Smith, J. D. Pickles and C. D. Hills were appointed a committee to make preparations for the next meeting. The sense of the meeting was declared by vote to the effect that neighboring pastors throughout the district unite from time to time to assist each other in protracted revival meetings.

F. T. POMEROY, Sec. pro tem.

## JUBILEE IN PORTLAND, ME.

The Congress St. M. E. society of Portland held a jubilee service at their church Wednesday evening, Nov. 12, to celebrate the extinguishment of the debt that has encumbered their property since 1867. The pastor, Rev. E. T. Adams, presided, and congratulated the society upon the success that has attended eight years of patient and persistent struggle to remove the heavy financial burden under which it has labored. H. H. Shaw, chairman of the committee on church debt, was introduced, and in presenting his interesting report, said:

"Eight years ago to-night the first meeting was held to raise a debt of \$8,983 on the church, resulting in the appointment of a committee consisting of Messrs. H. H. Shaw, Isaac Hamilton, J. Knowlton, Mrs. A. Lemont, Mrs. E. Bean and Mrs. J. Stevens. A subscription of about \$4,000, or one-half of \$8,983, with the interest, was paid, and contributed toward the balance which has now been paid off in full. The first church was built in 1857 and was situated on Locust St., on land given by Dr. Clark. Its value was \$3,000. The present church was built in 1867. The contractor was irresponsible and the building, when completed, cost about \$15,000. Five thousand dollars was paid, and subsequently, the debt was reduced to the figures mentioned above. The total cost, including interest, has been above \$20,000."

He then exhibited the mortgages, notes, etc., which had been held against the society, canceled and ready for creation, and had the happy privilege of announcing the last dollar of indebtedness paid. He was followed by Revs. W. M. Sterling, A. S. Ladd and G. D. Lindsay, who each paid a deserved tribute to the devotion and faithfulness of the comparatively few who had by united effort succeeded in accomplishing so much.

The following, presented by Bro. John Stevens, was unanimously passed:—

Resolved, That this church and congregation extend to Bro. H. H. Shaw their profound and heartfelt thanks for his deep and untiring interest and great skill, during our long protracted effort to pay off our church debt. We feel and acknowledge that we are largely indebted to his wise management and honest spirit for the success that has crowned our efforts.

A quintette of young gentlemen furnished excellent vocal music, and the old organ, under the control of Miss Durbin and Mrs. Plummer, contributed to the entertainment.

All honor to the noble men who, so long ago, had the faith and courage to embark in this enterprise and assume its responsibilities, and equal honor to the heroic men and women of these later years who have labored and sacrificed to vindicate their action!

Benediction by the presiding elder.

C.

## Our Book Table.

## ZION'S HERALD, WEDNESDAY, DECEMBER 3, 1884.

## The Sunday School.

## FOURTH QUARTER. LESSON XI.

Sunday, December 14.  
Ecclesiastes 3: 1-13.

By REV. W. O. HOLWAY, U. S. N.

## VANITY OF WORLDLY PLEASURES.

## 1. Preliminary.

1. GOLDEN TEXT: "Wisdom excelleth folly, as far as light excelleth darkness" (Eccle:astes 2: 13).

## 2. DATE: About B. C. 930.

3. BOOK OF ECCLESIASTES: *Title*—in Hebrew, *Kohelet*, which for we have no precise English equivalent. The verb, of which this is the feminine part, means "to collect," and is used for gatherings of the people for religious instruction. *Authorship*—in all probability, Solomon. True, his name is not attached to it, and it has been claimed that the dissimilarity of style from that of Proverbs and the Canticle, and certain historical allusions and Aramaic expressions, point to a different authorship; on the other hand, the description which the author gives of himself (chap. 1: 1 and 1: 12) fits no other known person but Solomon, while the constant tradition in both the Jewish and Christian churches hands down his name as the unquestioned author of the book. *Purpose*—various opinions: "A record of Solomon's repentance;" "a philosophical inquiry, in the manner of Aristotle, after the *summum bonum*;" "the disapproving nature of all things viewed apart from God."

## II. Introductory.

"What is that good for the sons of men which they should do under the heaven all the days of their life?" What is man's true blessedness? What aim should he set before him which will satisfy the deepest cravings of his nature?

Such was the problem which this wisest of kings proposed to himself. And no man ever enjoyed a finer vantage-ground for his quest—unlimited power, unlimited wealth, "the peculiar treasure of kings and the provinces," youth, firm health, "a large heart." Every avenue lay before him; and his was a nature which would do nothing by halves.

While holding fast to his purpose of investigation, he would draw every cup to the dregs. And he did it. He withheld not his heart from any good. Whatever his heart desired, he took. He tried everything in succession—mirth and laughter, wisdom and wine, the fame of large enterprises and stately buildings, the charms of music and of women—nothing was left untried; and upon all he pronounced the same verdict: "Vanity of vanities; all is vanity." Still his search was not without a discovery in the comparative values of the things which he tried. He perceived the superiority of rational over sensual pleasure, and declared that "wisdom excelleth folly as far as light excelleth darkness."

## III. Expository.

1. The Profitless Search (1-11).

I said in my heart.—The writer is about to make a change in his quest. He has tried "wisdom" of the worldly sort, and been disappointed. The more he pried into the constitution of nature and the scheme of Providence, the more bewildered did he become. "In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." The world about him professed to find satisfaction in pleasure. He will try—not to indulge but, as a philosophical observer, to prove that all men are not wise. He tried "the very quintessence of the delights of sense" (Henry). This was my portion of all my labor.—This was what came of it all, all he derived from it, namely, enjoyment. Nothing permanent or praiseworthy came of it all. He sought pleasure, and had his reward in pleasure, and that was all.

Observe, he calls it "as wisdom," and says that it contained "all its delight." It is evident, therefore, that he is speaking of the wisdom of the world, of the intellect which too often labors for its own glorification, and displays itself in earthly operations which are only material and perishable; and not that of higher and divine wisdom which is God's wisdom, and comes from above (see James 1: 17, and 3: 17, "Whosoever is above is above in purity, full of good fruits") and is conversant with the heavenly and eternal, and aims at the glory of God. The former kind of wisdom can co-exist with such animal indulgences of sensual appetites as is here described; but the latter wisdom is "first pure, then peaceable, and dwells only with the pure in heart" (Wordsworth).

10. Whatever mine eyes desired.—His "wisdom" was not allowed to check his pleasures. He tasted to the full every rational and every sensual delight—went into the business with his eyes open, and with his faculties fresh and keen. My heart rejoiced in all my labor.—He extracted "the very quintessence of the delights of sense" (Henry). This was my portion of all my labor.—This was what came of it all, all he derived from it, namely, enjoyment. Nothing permanent or praiseworthy came of it all. He sought pleasure, and had his reward in pleasure, and that was all.

This present and temporary enjoyment of them was all the benefit which I could expect to receive from all my labors, so that I made the best of my time, and spent it in the pursuit of my many men through covetousness have not; and I have lost the sweetest of them, which many others cannot do; and, therefore, if any man could arrive at happiness by this means, I had done it (Polo).

11. Then I looked—reviewed the whole deliberately, weighed alike the enterprises and the enjoyments of his life. Vanity and vexation of spirit.—The Creator when He surveyed His works pronounced all of them good; this wisest of men pronounced his evil and vain. No profit—no advantage; nothing lasted.

2. The Successful Search (12, 13).

12, 13. I turned myself—as though on second thought, he would again weigh the value of his pursuits. What can man do . . . cometh after the king?—No subordinate could hope to make the experiment on the same scale. Solomon, with his resources, could settle the question for all time. Wisdom excelleth folly as far as light, etc.—Intellectual culture is not the highest good, cannot of itself yield permanent satisfaction; but, as compared with the folly of sensual pleasure, it is superior to it.

The pain and misery suffered by those who are afflicted with dyspepsia are insufferable. The distress of the body is equalled or surpassed by the confusion and tortures of the mind, thus making this vicious suffer double affliction. The relief which is given by Hoad's Saraparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs. Try Hoad's Saraparilla.

The pain and misery suffered by those who are afflicted with rheumatism are insufferable. The distress of the body is equalled or surpassed by the confusion and tortures of the mind, thus making this vicious suffer double affliction. The relief which is given by Hoad's Saraparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs. Try Hoad's Saraparilla.

The verdict follows the comparison. While culture and study cannot bring abiding good, or freedom from sorrow, yet they yield a noble and delightful joy as compared with the indulgences of which we share with the brutes (Hyde).

IV. Inferential.

1. In the search for true joy, worldly pleasure will invariably disappoint.

2. Nor may we hope to find it by mixing wine with wisdom—sensual with rational delights.

3. Great enterprises, and the renown which follows them, will not confer it.

4. Vast possessions cannot purchase it.

5. Palaces and gardens do not contain it.

6. The charms of music and of women cannot bestow it.

7. The heart may drink to the full of every joy which earth can offer, and yet be favored with thirst.

8. "Wisdom excelleth folly;" and there is a wisdom which abides and satisfies—the knowledge of God, and of Jesus Christ whom He hath sent.

V. Illustrative.

1. SATIETY OF PLEASURE.

I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasures of the world; I appropriate them to their real worth, which, indeed, is very low.

Those who have only seen their outside advantages overestimate them; but I have been behind the scenes; I have seen all the coarse pulleys and dirty ropes which move the gaudy machines; and I have also seen and smelled the tallow candles which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is past as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauscent dose (Lord Chesterfield).

King Solomon awoke in the early morning from Jerusalem into the country to a place called Ethan, about eight miles distant, a fertile region, delightful with paradises and running springs. There the king, in robes of white, rode in his chariot, escorted by a troop of mounted archers, chosen for their youth and stature, and clad in Tyrian purple, whose long hair powdered daily with gold dust, sparkled in the sun (Ballock).

7. I got me servants and maidens—got them by purchase; increased his domestic establishment. Had servants born in my house—an additional natural increase. Possessions of cattle—stock, chiefly oxen and sheep, and these in numbers surpassing those of any of his predecessors. These were both for sacrifice and table use.

There is no Hebrew word for "slave." The Hebrew bondman lost no right but that of the recognition of his master. If he was maligned by his master, he could complain to the court; if his master was slain by the hand of another, the slave was to be his. The slave was very different from this. The slave was also taught in the law; could not be delivered up if he ran away; could marry a daughter of his master; and a maid servant could be the lawful wife of her master or her master's son. Servants, then, either purchased or born on the place, were not what we call "slaves" (Hyde).

8. Gathered me silver and gold.—See 1 Kings 10: 14-29. His income has been reckoned at about sixteen millions of dollars. Peculiar treasure of king's—provinces.—He doubtless received royal gifts from the surrounding kings, and from the provinces into which his kingdom was divided, such as precious stones, curios, etc., to valuable presents of his own. The slave was very different from this. The slave was also taught in the law; could not be delivered up if he ran away; could marry a daughter of his master; and a maid servant could be the lawful wife of her master or her master's son. Servants, then, either purchased or born on the place, were not what we call "slaves" (Hyde).

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There is no Hebrew word for "slave." The Hebrew bondman lost no right but that of the recognition of his master. If he was maligned by his master, he could complain to the court; if his master was slain by the hand of another, the slave was to be his. The slave was very different from this.



"... It is the last characterization we should think of giving them. We have looked upon these Western brethren as the looked-upon successors of our old "Thundering Legion" of itinerants. If any such writer has gathered these noble frontier preachers, "hit him again;" it will do him good. The editor says:

"We should like to see our tender New England preacher who could find only cowards west of the Missouri man-ana Idi and with Wilson, and a planter with Doane, no express with Greenleaf, and a Dr. Vose or two to cata-corner the scores equally brave and indomitable with these, face the devils and difficulties and distresses of our work with any of us. He would not write thus of our preachers thereafter."

#### On Every Charge.

The General Conference, in arranging for the centennial observance, called upon our preachers and people "to hold in every charge" throughout the world special religious services, and to take, by subscription, a Centennial Thank-offering. The Centennial Committee of the New England Conference are very desirous that within the bounds of this Conference it is required that they be carried out to the letter. They desire that when their report is made up, it may appear that every charge, without exception, did its duty and did it gladly. The honor and good name of the Conference rests on this. If any small, hard-pressed church has in the least hesitated, let the pastor and official brethren show that they merit the sympathy and help of the strong in charges by holding a general service of praise and thanksgiving for the privileges of partnership with so great and divinely-ordained a branch of Christ's conquering church. "Every charge," is this week's watchword.

WILLIAM F. WARREN, Chairman.

(Continued from page 1.)

that it is of unspeakable importance that something more be done. Mr. Shaw also spoke with robust good sense and great fervor of spirit.

Most of the pulpits in Biddeford and Saco were supplied by visiting delegates; a large meeting was also held at the hall in the afternoon, which was addressed by Bros. Moore and Shaw; also a meeting at a later hour for men only.

The closing session was held in the evening at the Methodist Church. The large church was crowded, and many more would have been glad to get in. The singing was led by a chorus choir of sixteen voices; the principal addresses were by Bros. Shaw and Moore. The meeting was full of life and enthusiasm, quite a number asked for prayers. A second meeting was held, at which a large number tarried, and in which many participated. Then the members of the convention joined hands and sang, "Blest be the tie that binds." Some pronounced this the best religious service that they ever attended. The convention was a fine success, and it cannot fail to do us good in the months that are to come.

I will say a few words about Methodist matters, etc. We have put a fine candlestick into our church and intend to let our light shine more brightly than hitherto. Many of our people are out of work, and we are feeling the pressure of the hard times, but our friends are stemmings the tide nobly. So far as the payment of the salary is concerned, we should not mistrust that the times were hard in the least. Our congregations are good, our social meetings excellent, and quite a number have found Christ during the Conference year. Some, I am sorry to say, have fallen away; but there is manifested in our meetings of late an earnest longing for the salvation of God. We are expecting to witness the triumphs of the grace of God much more generally.

Good Times for small quartos, beautiful pictures, with D. Brine, known

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punks and bundles of a finely illus-

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them rather than to

Somerville, Union Square. — Bishop

Mallalieu

preached an excellent sermon

last Sunday afternoon — his last before

leaving for his Southern home. He

left on Monday for Texas.

Lowell, St. Paul's. — A very interest-

ing sixtieth anniversary was recently

celebrated. After a beautiful collation,

to which two hundred persons did ample justice, Pastor Weston gave an historical account of the church, letters were read from absent ex-pastors, and speeches made by Rev. S. F. Jones and several prominent members of the church.

Lowell, Highlands. — Harvey Knight,

M. D., who came to Lowell about five

years since and united by letter with this then struggling new society, and who has ever since with his estimable wife been unremitting in his devotion of time, labor and money, has now sold his practice and will remove to Belleview, Florida, for a permanent residence for the health of his wife. They will be greatly missed by the society, for whose prosperity they have so largely contributed, and the prayers and warmest wishes of the church for their prosperity will follow them.

Winthrop. — The recent four days

have resulted in much good, and

through all the services a quiet but deep spiritual power was observable. Services were preached by Bros. Bates, Pickles, Owens and the pastor, and all were listened to by good and attentive audiences. Many were greatly quickened, and a good number of new voices confessed the Saviour. It was a fitting preparation for the semi-centennial.

Worcester, Trinity. — Nov. 19, a re-

ligious conference was held. A prayer-meeting filled the morning hours. The afternoon was devoted to a discussion of the subject of revivals. Presiding Elder Lindsay, Revs. J. Mudge, L. D. Bragg, Wm. Gordon, Dr. Rogers, Dr. Elia, and C. Young took an active part. Bishop Foster made a very impressive and valuable address in the evening.

Oakdale. — The recent county Sun-

day-school Convention was of unusual

interest. Rev. Charles Nicklin dis-

cussed "How can the Sunday-school

be made more attractive?" Rev. W. J. Pomfret, "Things to be emphasized in Sunday-school Work;" Rev. Albert Gould, "Why and How to Sing in Sunday-school;" J. K. Greene, esq., "A Moral Lesson for Teachers;" Mrs. Geo. M. Smiley, "The Scope of a Teacher's Influence;" Mrs. J. M. Russell, "Qualifications for Teaching to be Emphasized;" Rev. James Mudge, "Missions in the Sunday-schools;" and Rev. Geo. M. Smiley, "Amusements." Dr. J. O. Knowles preached an able sermon on the evening of Isiah's vision.

Springfield. — A number of people of

Springfield and vicinity have a scheme

on foot for a school which shall prepare young men for mission work, Sunday-school superintendents and teachers, and similar lines of Christian endeavor. It is proposed to begin early in January in the Young Men's Christian Association rooms, the principal teachers being Rev. Dr. Theron H. Hawkes and Rev. S. L. Merrill, the latter of whom is the secretary, to whom students should apply for admission. Other instructors will be Revs. L. L. Potter, T. W. Bishop, D. A. Reed, Orrville Reed and Dr. Peacock of Brooklyn, and Mr. Sayford. It is expected that Mr. Moody will also speak to the students occasionally. The course is to cover two years and include Biblical history, the study of the fundamental truths, evangelical denominations, church history, and the discussion of the best methods of practical work.

Rev. T. P. Adams has been preaching

the past year at the long-deserted Met-

odist meeting-house on the Saco road,

and good fruit has resulted from the

new bell is in its place. The society

was the recipient of a donation of \$20

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## The Family.

SHINING.

BY ELLA A. SMALL.

Are you shining for Jesus, my friend,  
From morning till evening through,  
Shining in hours of sunshine,  
And shining in shadow too?  
Shining when friends are fondest,  
Shining when foes upbraid,  
Shining when happy and restful,  
Shining when pleasures fade?

It is easy to shine in the sunlight,  
And trust when the way is clear;  
Can you shine when the twilight gathers,  
Or clouds in the skies appear?  
It is pleasant to shine for Jesus  
When the path is smooth and bright;  
Can you shine as well when the darkness  
Hides the pathway from your sight?

The birds sing in the dawning  
Of a morning cloudy or sweet,  
They carol their praise to their Maker,  
And during their song repeat;  
Though rocked by the winds to slumber,  
And swayed by each passing breeze,  
They shine, and sing, and are happy;  
Can we learn a lesson from these?

You are shining, shining, for Jesus,  
With a radiance caught can dim?  
Shining so much His image  
Is reflected on you by Him?  
Does your light shine out so brightly  
That the lost ones see its ray?  
Does it guide them always to Jesus,  
The Life, the Truth, and the Way?

Shine on, my friend, for the Master;  
He knoweth the thorns in the way,  
For has He not trod it before you,  
To the realms of unclouded day?  
If you shine in the light: He gives you,  
Bringing many to His side,  
You shall shine as the stars forever,  
And forever with Him abide.  
Provincetown, Mass.

## THE MISSION CEMETERY AT FOOCHOW.

BY REV. S. L. GRACEY.

Last week, in the meeting of the Missionary Committee at New York, when Bishop Taylor's work in Africa was under consideration, Bishop Foss quoted a remark once made by Bishop Janes: "The mission cause needs more missionary graves." Scarcey has the echo of his words died upon the ear, when along the paths of the sea comes the flash of an electric spark, saying: "Bishop Wiley has fallen at Foochow." And we stand all bewildered, and wonder if there is any place on earth where the dear Bishop would rather have died, and any place where he would rather be buried than in the mission cemetery at Foochow.

A trumpet voice calls to the church at home, and will thrill a million hearts with loftier purpose to redeem the populations of that great celestial empire. In the *Ladies' Repository*, 1858, may be found a very interesting article written by Bishop Wiley while medical missionary in our China field, describing "The Mission Cemetery at Fuh-chau," accompanied by an engraving of the sacred enclosure. There on the 4th of November, 1858, Dr. Wiley buried his first wife—a memorial of whose life may be found in the *Repository* for August, 1854. Next to Mrs. Wiley lay the sacred dust of that charming, cultured and beautiful lady, Mrs. Annie Wentworth, wife of the superintendent of the China mission.

Many green mounds have been added as the thirty intervening years have slipped away, and now our sainted and honored Bishop will sleep beside the one who first joined heart and hand with him in labor in the Flowery Kingdom. No words could be more fitting than those of his own hand penned in 1858:

"And now, while we cast our eyes over this beautiful picture, and shed our tears over these fallen missionaries, let not these precious tombs startle us, or discourage us from the work of evangelizing this great heathen city. Not they are the tombs of Christians, of the daughters of America, of the children of the American Church, not one of whom regretted this consecration or counted her life dear to her, if she might share a part in this glorious work. This cemetery consecrates Fuh-Chau. The voice from each sleeper there is a voice calling to the church to go forward in this work." "Let us cherish the memories of these fallen missionaries. Let the names of these martyr-pioneers live in the heart of the church. Let us shed our tears over their precious graves; but let not the cemetery at Fuh-Chau startle us from the field; but let it be as a familiar voice from our beloved ones, who have borne the heat and burden of the day, calling us to enter into their labors!"

Haven in Oregon, Kingsley in Syria, Melville B. Cox in Africa, Coke in the Indian Ocean, Wiley in China—what a cordon of pickets on the advance line of the triumphant and on-sweeping hosts of American Methodism, marching to the evangelization of the world!

Thus missionary graves are knitting our hearts to the distant peoples of the earth while heathen nations become more akin to us. Henceforth a new glow will warm our hearts as we mention softly and tenderly the names henceforth forever wedded in our thoughts. Mrs. Judson sang in parting from her husband,—

"But higher shall our rapture glow,  
On you celestial plain,  
When the loved and parted here below  
Meet ne'er to part again."

## REVIVAL IN STOCKTON, PA.

Rev. E. Davison writes, Nov. 11:

"This whole town has been and is visited with wonderful revival interest. Sinners have been so smitten with conviction, that they could neither sleep nor eat till they found Christ. Many have come to the altar before the invitation was given, and have knelt there all through the services, crying for mercy. The Holy Ghost has come down upon us again and again in pentecostal power, and waves of divine influence have swept over the congrega-

tions till men and women have risen up and rushed to the altar. The agonies have been fearful, and the victory has been just as glorious. Men and women have leaped to their feet when they were converted, and have shouted aloud for joy. The work of entire sanctification has gone on among the members, till many of them exult in the fullness of God.

"The work has spread to all ages, from the man of eighty years to the children, and the work is just as genuine and radical among the children as among the adults. There is one of the duest set of young men among the converts that I ever saw. They were industrious, temperate and intelligent before, and now they are mighty converted, and in real earnest for God and heaven, and they labor and pray and win souls like veterans in the service. Their fervor and mighty faith and vigilant labors are wonderful.

"Twenty-nine joined the church last Sabbath, and we expect fifty more will join the next Sabbath. Almost every family is sharing in the blessedness, and still they come. Here is a town without a tavern, a rumshop, or a police, with Methodist church worth \$7,000, that was paid for on the day of dedication. Here the minister draws his salary from the office every month, and the trustees have money in the treasury. The secretary kept count of the converts till they numbered one hundred, and then stopped. I have no doubt but one hundred and fifty have passed from death unto life, and many have been wholly sanctified.

"Holiness to the Lord has a perfect right of way, and the fullness of the Holy Ghost is sought and found. My health has been restored in answer to prayer, and I expect to lead thousands of souls to Christ before I lay His armor down. I hardly realized that I could endure so much labor, but my mortal body is strengthened by the Holy Ghost that dwells in me."

## TRINITY CHIMES.

The light of the Indian Summer  
Fell soft on bright Broadway,  
Where the ebb and flow of commerce  
Thrilled swift and strong all day;  
And men with anxious thoughts oppressed  
Passed on the crowded way.

In the surging throng were people  
With weary, care-dimmed eyes,  
Who had left forgotten the story  
Of the never-parallel  
Adventure to him by borders, walked  
Unconscious of the skies;

When clear from the old church steeples  
A m-e-a-g-e, s-i-v-e-w-o-w,  
Lis-a chorus of angel music,  
Thri-lled all the busy street;  
And "Peace on Earth" the chiming bells  
Seem-soft to repeat.

They chimed the tune of Marry,  
And the air of wild Dundee,  
And quaint Bal-rana's measure,  
And Zephyr's harmony;  
Then bold and blithe they thronged,  
"Neat my God to These!"

O folding air of heaven,  
Gave pause to our sorrows  
And lift our heaviest load,  
And gives us meodes of home  
To cheer us on the road!

Above the money-changers,  
Above the toil and strife  
Of all this fitful eagerness,  
With which the world is fit,  
Our errand is to be in store  
An everlasting life!

Al! music softly pealing  
From the sun-drenched air,  
Your strains bright gifts of healing  
To many a heart-ache there,  
And men a moment stopped to praise  
Who had no time for prayer.

Margaret E. Sanger.

## WASHINGTON NOTES.

MR. EDITOR: Much has been said about woman's rights, but I have come to the conclusion that woman's right is far greater than woman's rights, and that while some have clamored for rights, others have gone forward in the path of duty to do good and bless mankind, and have accomplished wonders in both the spiritual and physical condition of those who a few years since sat in heathenish darkness without the light of the glorious Gospel of Christ.

These thoughts came to me while sitting in the Madison Avenue M. E. Church, Baltimore, Md., during the first days of the meeting of the executive board of the W. F. M. Society of the M. E. Church. As I looked at the noble women who form this board, my heart overflowed with gratitude to God for giving us such generals and leaders in this great work.

This was the fourteenth meeting of the board, and the result of the year's labor showed that the hand of God was in the work. During the year nineteen new missionaries were sent to foreign fields. The receipts from the nine branches for the year footed up \$163,194.

As I listened to these reports my mind went back to the time (1810) when four young men, students in a New England college, formed a missionary society and met at night beneath a haystack, near the college grounds, where stands the famous Haystack Mountain, and poured out their fervent prayers for the conversion of the world, and consecrated themselves to the work of foreign missions. I remembered, too, how the offers of these young men were received by the churches, and that with great fear and trembling \$1,000 was pledged by the churches, for the purpose of sending out the first missionaries. Within the present century the missionary spirit has spread, until the gospel of "Peace on earth and good-will to all men," is now taught in every land and in all known languages. When we look at the number of missionaries sent out and supported by this Woman's Branch alone, may we not hope, with confidence, that the day is not far distant when the little stone, that was hewn out of the mountain without hands, shall fill the earth as the waters cover the mighty deep?

Bishop Taylor, before leaving for the Dark Continent, prepared for us in the Metropolitan M. E. Church; also in several other M. E. churches in Washington. He is a man of great power, and we felt, as we listened to him, that the General Conference had put the right man in the right place.

"But higher shall our rapture glow,  
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The heads of the departments and many clerks here are heavy of heart, to such an extent that the beautiful sunshine, fragrant flowers and balmy air fail to cheer and reassure. The hand-writing is seen on the walls, and no civil service can change the effect: "They days are numbered."

The railroad men gathered again as Charlie was about to be placed upon the train to be taken to his humble home in Pennsylvania. One of them placed a letter in the hands of the pale mother that I read my Bible every day, and that I trusted in Christ to the last."

Again Charlie was delirious and began to talk of the blue mountains and the shining river near his own loved home. Again the June breezes played their music about him, and the golden clouds of the summer day were floated over him and little Nell in the lovely meadow. It was all over in a little while, for Charlie's face grew whiter still, and his freckled spirit went up to the sunny city, where the noisy train is never heard. The railroad men wept anew, and then one after they went away.

The next day the mother and sisters came. Nobody was about the window, for the meeting between the living and the dead was too sacred to be witnessed by others. While going past I chanced to hear a low sob, and these words, "Oh, my precious brother!" "My faithful boy!"

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"How did I come to change? Why one day — our anniversary, it was — I thought to myself: 'This is our wedding-day, and I guess that I can afford to dress up for it. I wonder if Oliver will notice the difference.' So I made over a lovely lawn that I had on and put it face down the front of the train to see if I could get a pretty ribbon at my throat. I didn't put it on a great apron, either, and cover it all up, but tried to look as if I were invited to tea, and was waiting for my escort. First of all I opened my door to let our little boy in. He was the first to see me."

"Oh, mamma, how sweet you look!" I must kiss you," said he, clasping his arms about my neck. That was the first impression made; but when I heard Oliver coming I pretended to hide from him. He spied me quickly, and there was a sight in his eyes that I had not seen for years.

"Why who is this?" Then he took me right up in his arms and kissed me again and again, calling me all manner of pet names. I was astonished, I can tell you, and delighted. Well, next day, I went back to my clean calico again.

I asked him what had become of the dress I had on yesterday. I laughed and asked if he expected me to dress up all the time. Yes, he did, he said, if I could get the clothes; and if I could not, he could. Then we had a long talk, and ever since that evening I have kept myself well dressed all the time.

Life goes on, and we grow older together, wish to keep their husbands loves all their lives they must not only keep themselves looking neat, but they must dress as other people do, avoiding course absurdities and sinful extravagance, but carefully cultivating all the graces of manner, apparel and conduct possible.

If you do not "fix up" for Tom, he will wish with all his heart that Mary looked a little more as she used to. So, my dears, have your dresses cut in a pretty way, after a s-sible pattern. Wear little ribbons and ruffles and put up your hair simply, and you will be to your best beloved the same charming one you were in girlhood's prime, when he woof and won you. — Christianian.

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MARIANNE FARNHAM IN, *Christian World*.

## WHEN DAYS ARE DARK.

When days are dark, remember  
The brightness that is passed;

God's truth, his love, his grace;

To make the blots;

Think of the merry sunshine;

And hosts of scented flowers,

Leaves memories of the summer;

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## CENTENNIAL CONVENTION IN CHARLESTOWN.

A Centennial convention of the North Boston district was held in Trinity Church, Charlestown, on Tuesday, Nov. 18. Rev. Geo. S. Chadbourne, D. D., was elected president.

Rev. Geo. Whitaker, of Somerville, presented a paper on the "Conference of 1784," in which he discussed the condition of the country a hundred years ago, the occasion of the Conference, the Conference itself, and the ordination of Bishop Coke and others by Mr. Wesley. He also described the various measures of the Conference, its episcopacy, its temporal economy, its anti-slavery and temperance principles.

Rev. Peirce, editor of Zion's HERALD, next spoke on "New England Methodism at the Beginning and End of the Century." It was an inspiring address. He described Methodism in its feeble beginning and declared "it came to stay." The Doctor spoke very tenderly of Rev. Geo. Pickering, "a man of precious memory." (Here permit me to say that Father Pickering's daughter Susan is a member of my church. She is a devout Christian woman, and often tells me of her "dear father's" lab'rs for souls.) Among the mighty men in N. E. Methodism he mentioned Bishop Hedding, Daniel Fillmore, Joseph Merrill, Abram D. Merrill, Daniel Webb, and others. "These men preached out of the abundance of their heart." He urged upon us the duty of caring for the children and to seek the baptism of the Spirit for the young. The Chinese particularly, to whom some slight distinction, but nothing to

us Mission, both success attends fifty conversions Keya Paha. Two missions were dedicated. The superintendent is a man of experience of a good grade in the churches.

He writes of the arrival in the Denney and their families. On Chow (the Chow) has been No lives were lost parties there lost. In our mission as well, and "all the River." From writer, we hear the Chinese particularly, to whom some slight distinction, but nothing to

us Mission, both success attends fifty conversions Keya Paha. Two missions were dedicated. The superintendent is a man of experience of a good grade in the churches.

In the afternoon an "After-dinner Conference on Local Centennial Observances" was held, and several of the brethren took part, among them Rev. L. B. Bates, who expressed a wish that persons making their wills this Centennial year would remember and give something to the cause of God. He then spoke of a Congregational brother who had recently died in the vicinity of Boston, and in his will had made provision that sixteen Methodist churches in the State of Maine shall receive from \$100 to \$2,400 each. Also that Broadway, South Boston (so long struggling under heavy burdens), shall have at least \$500.

Dr. Chadbourne then read an able paper on "Early Methodist Preachers and Preaching." He described them as being "men of conviction" men who believed "the doctrines of Methodism, and were able to stand up and say, we believe and therefore speak." They preached the doctrines of repentance, justification and sanctification with an air of firmness. With several Chil-

lards, and a number to look after its school would be better for good than is

the writes on board Oct. 24, of the usual voyage, but of a prospect of reaching the 28th. These participating their work fully and great hope

are of that mission.

Rev. J. P. Thompson to arouse interest in his bold scheme on Popery. The country publish no

mentioning his efforts.

To *The Standard* of

find him compared

to all countries. Dr.

and able advocate

of Biblical Christianity.

says that the priests

in Kioto, Japan, are much alarmed by his

reputation of twenty

to Tokio to per-

mit to suppress the

by law.

contrast to the re-

gions upon Christianity

which have been wide-

spread.

J. W. BARTER, Sec.

## SPRINGFIELD DISTRICT S. S. ASSOCIATION.

It may be of interest to such of your readers as live in the Springfield district of the New England Conference, to read that the "Springfield District S. S. Association" held a convention in Holyoke, Nov. 12.

This association has, if we are correctly informed, been in existence four years, and had held three conventions prior to the one above mentioned.

The credit for what it has

brought about is due chiefly to the former president, John W. Hoyt, of Springfield.

This year, a new set of officers has been chosen, it was decided to hold two con-

ventions, one in the southern and one in the northern part of the district. Of these, the former was held as above stated—in Holyoke, M. E. Church, Nov. 12.

The pastor, Rev. E. P. King, kindly wel-

comed the convention; and that the church joined in the welcome, was attested by the generous collation which the ladies served at noon.

The time was very fully occupied, all

those who had accepted positions on the programme appearing.

The topics and speakers were as follows:

"Confidence in the Truth and in Self-Ne-

cacity in Teaching," Mrs. G. W. Mans-

field, of Wilbraham; "The Duties of the Sunday-school Teacher Outside the Sunday-school," Mrs. Susan J. Steele, of Wilbraham; "The Art of Teaching," Mrs.

E. W. G. Richardson, of Warren;

"The Reciprocal Relations and Duties of Church and Sunday-school," Rev. J. Gal-

vin, of Easthampton; "What Part Shall the Sunday-school Bear in the Centennial Celebration?" Prof. J. H. Pillsbury, of Northampton. The question, "How Shall the Sunday-school Contribute Most Effectively to Denominational Loyalty?" was

discussed by W. E. Hitchcock, esq., of Chic-

ope, and Rev. W. G. Richardson, of Warren.

"The Question Bureau" was in charge of Rev. V. M. Simons, of Springfield.

We attempt here no outline of thoughts presented, nor any characterization of the wealthier are faced with cement, either in quality than they are much the

for a house through a window or door consisting of a light papered over to ex-

mit the light. There veranda, upon which

enter. In this tidy

space under the which is filled in

air, reminds you of

foreign Missionary.

would, at the expiration of half a dozen years, be well instructed as to those *essentials* of Methodism. Is not this plan feasible, if pastor and superintendent will put time and effort into it?

It is proposed to hold another convention in the northern part of the district, in the latter part of the winter.

AUSTIN H. HERRICK, Sec.

## John P. St. John.

The Union-Signal has a letter written to one of the chief officers of the Illinois W. C. T. U., from a lady at Oleyne, Ill., to which town the Republican managers went for the affidavits with which they stabled Gov. St. John. In the back on the eve of election, to pay the false charges to be met by counter affidavits.

This letter, which is of undoubted authority, states that at the age of nineteen, John P. St. John was married to a young woman of Oleyne, which town he was soon after obliged to leave to seek better-paid employment. Returning for his wife unexpectedly, at the end of three months, he was met by indisputable proof of her infidelity. Unwilling to lay reproach upon her, he agreed to quietly leave his home again for two years, that she who had so cruelly deserted him, might, in technical obedience to law, procure a divorce on the ground of his "desertion." Upon obtaining this, she married again. The child, as St. John arranged, was taken by his brother in Oleyne, where he later married from one of the best families the noble woman who has so long been his chief comfort and counselor. Later this son studied law with his father, and has now, through his effort, a good position in Washington, with a salary of \$3,000. He passes his present vacation with his father, to whom he is most devoted. The people of Oleyne consider St. John's course throughout as most honorable, and are his friends, with the single exception of this one couple, whose advances St. John has declined for years.

## Obituaries.

At a meeting of the corporation of St. Paul's Methodist Episcopal Church, Lowell, held November 10, 1884, the following preamble and resolutions were unanimously adopted:

WHEREAS it has pleased God in His infinite wisdom to remove from our midst our beloved brother HENRY C. ADAMS, for more than twenty-two years an esteemed and valued member of our church corporation.

Resolved, I. That while we bemoan the loss of one who for so long a term of years was ready and wise counsel and a general asset to all in the performance of the trust committed to us.

2. That with the church and congregation we mourn the departure of him who, possessed of marked administrative capacity and a rare taste for the work of the church, was, indeed, a true and faithful servant of God, and a truly sympathetic and heroic Christian character, and whil

at his death, when he was still a young man, he must be trained. He had a few weeks ago the church demand \$500; and a year later \$600; two years ago \$724; and in a short time would ask for \$1,000. The Roma Catholic and Methodist Churches are two mighty educational factors, and the race between them for a few decades has been about even. He then urged the pastors to bring this before their people, and secure a large offering for educational purposes. It was a grand address. After singing, Rev. R. L. Greene, pastor of the Trinity Church, pronounced the benediction and the convention closed. Charles W. Sayor, Sec.

ROBERT T. BOYNTON was born in Limington, Maine, in 1817, and "began again" at Cornish in 1842 under the labors of Rev. J. Cushing. He joined the Methodist Episcopal Church, of which he continued a member during life. Many years ago he was appointed depot master at Oxford on the Grand Trunk Railroad, retaining the position until a few weeks before his death, when his youngest son became his successor. In the community Brother Boynton was respected as a valuable townsmen. In the family he was loved as a kind father. It is a grand tribute to a parent to have the respect of the children who have grown up under his care. Four or five of the six children have been converted to the faith of the father. Who can tell how much the precept and example of Christian parents and a family school had to do with this? The family that our brother left behind is a living witness to his sterling Christian character. As a Christian his course was more even than that of some. His faith was not subject to periods of great enjoyment followed by times of indifference and coldness, but he was always about the same as to the hope of the Gospel. When the strength of life seemed to be fast wasting, he talked freely of death, and looked out with confidence toward the future.

Our brother was the head of a Christian home. The family altar around which all took part in worship was its chief pillar.

Education, the servant of Christianity, was put within reach of the children. The books and papers in the house were such as nourish the mind and heart in right living and doing.

The moral atmosphere of the home was such as to make a servant of God feel welcome.

Brother Boynton died August 5, 1884, at his home in Oxford, Maine, after a painful illness.

Life had been with him a serious fact; death a certainty; and heaven, through faith in Christ, has become, we trust, a glorious reality.

C. S. CUMMINGS.

HARVEY BIDWELL died at Monson, Mass., Aug. 4, 1884. He was born in East Hartford, Conn., in 1801.

His parents were Presbyterians, but when fourteen years of age he attended a Methodist meeting and found Christ as his Saviour. Henceforth his lot was cast with that people, and at Willington, Conn., he united with the M. E. Church. His life was a most consistent and exemplary one. By nature he was quiet and retiring, but there was always around him an atmosphere which impressed every one with the idea of goodness. It was given him to exert a large unconscious influence. Good himself to the very core, he could not help giving off good influences; and when thinking it, he was molding for the better those who had been associated with him.

He was a very house of God, and under his influence all his children grew up to love the church. Rev. Ira G. Blodget, his son, honored the church even more by his devotion and modesty than by his brilliant talents, in many things bore the impress of his saintly father.

For some time before his last sickness he seemed to think his work was done, and when stricken with disease he felt sure he would not recover. As his life had been, so was his last end. With no great exultation, but with a calm, peaceful, joyful faith, he looked towards the home which he was soon to enter. His companion, who for more than sixty years traveled with him life's journey, still lingers among us. Feeble in body, but strong in faith and hope, she waits the time when her Master shall call her to join the friends around His throne above. A. D.

CURESS.

Every time, and has never been known to fail in a

case, to be cured by Adamson's Balsam. Pleasant as honey, the only medicine that can be relied upon to break up a cold and cure a cough. Adamson's

BALSAM.

Is invaluable in the treatment of all affections of the throat and lungs. It has received the endorsement and recommendations of eminent physicians and scientists in every state.

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Are broken up and speedily cured by Adamson's Balsam. When taken in time consumption is often cured by this remarkable remedy. It reduces the swollen tonsils and cures

SORE THROAT.

It is said that the studies of the medical profession tend to materialism. We cannot see why this should be so; we doubt if it is.

"Luke, the beloved physician," has had many successors, who like him have not forgotten the soul in their care for the body. Dr. Carroll was one of these. He was converted

restoring the natural tone to the affected vocal organs.

For sale by Druggists.

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Restoring the natural tone to the affected vocal organs.

Such a practical and well-known physician as Dr. Birmingham, who for 30 years past has successfully treated thousands of cases of sickness, need but little or no advertising to enlarge his business. But for the sake of those suffering from alimentary affections, those doctors have tried, without success, to cure.

He takes this method to advise them to consult the honest and capable old native Indian Physician, Dr. Birmingham. He will tell you plainly the cause of your sickness, and will cure you with nature's medicines. He may be found at his office, No. 14 Chambers St., Boston. Office days, Tuesdays, Wednesdays, and Thursdays, from 9 A. M. to 4 P. M. Examinations gratis.

ALBERT CARROL, M. D., was born May 6, 1829, and died in Exeter, N. H., Aug. 11, 1884.

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FOR THE YEAR 1885.

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**FASHIONS IN CARPETINGS.**

At this season of the year, it is a natural desire to replenish the household and to embellish some special room with a new carpet. Perhaps there is no shopping which requires more of the grace of patience than this same selection of a carpet; and, because it is a matter of importance, it is well to think about it a little beforehand. The shape, size, and purpose of the room, the general furnishings, the arrangement of light, the quality and price, must all be considered; and then, when one's mind is made up, find out what fashion has to say on the subject. Recent importations of the reliable carpet house of John H. Pray & Sons show a marked change in style from those of last year. Their tone is much gayer and brighter. A reaction has apparently begun; for even the Morris designs, aesthetic as they are, still are brightly delicate in color and really cheerful in some of their quaint combinations. Among the choicest carpetings shown by this firm, English Brussels remains the favorite with conservative buyers; but the Lowell and Bigelow manufacturers follow so close, it must be an expert to discern any difference, save in price. Indeed, the American fabrics are now considered absolutely perfect. Durable in texture and solid in color, they prove the very best of investments. No home is considered wholly finished without a Woodstock carpet, the most tasteful substitute for Brussels or Persian stuffs that this firm has ever placed before the public. With characteristic enterprise, John H. Pray & Sons monopolize the sale in this country of this noted manufacture; and who-ever desires one of these lovely squares for sitting-room or parlor must go to them. The Morris patterns are truly artistic, and the new colors, including not only shades of gray and terra cotta, but clover, pink, and a heavenly blue, with delicate sage green, brown and primrose, and other combinations as odd and charming as though they had just grown up in an English garden. Their popularity is so great that the firm have introduced a cheaper kind of carpeting called the Kensington Art Ingrain that copies some of these dainty Morris designs, and faithfully reproduces in simple little patterns the tasteful colors of the handsomer goods. These styles are intended for bedrooms and summer residences where inexpensive carpets are required. Much taste and judgment have been exercised by this firm in the selection of goods which shall not merely satisfy millionaires, but please those who have not the purse of a Fortunate at their command.

**The Methodist Centennial Conference.**

On Tuesday evening, December 9, at 7.30 o'clock, the reception and communion service will be held in the First Methodist Episcopal Church (Lovely Lane Meeting-house), corner of Charles and Fayette Streets. Mr. German H. Husli, chairman of the committee of Entertainment, will preside. Bishop E. G. Andrews, on behalf of the Entertainment Committee, will deliver the address of welcome, and responses will be made by two or more speakers, whose names will be announced. A communion service will follow, conducted by Bishop A. Phelps Wilson.

On Wednesday morning at 9.30 o'clock, the Conference will assemble in the Mount Vernon Place Church, in which all the sessions of the Conference are to be held. The Executive Committee will call the delegates to order and nominate the president for the session. After devotional services & secretary *pro tem.* will be selected, rules of order submitted for the action of the Conference, a Business Committee appointed, permanent secretaries chosen, and other business transacted.

The sermon will be preached by Bishop Randolph S. Foster. In the afternoon the first two papers will be presented. The programme of topics and essays is as follows:

**FIFTH DAY.**

1. Work of the Christmas Conference, Professor John Miley, D. D.  
2. Personnel of the Christmas Conference, Prof. H. B. Ridgway, D. D.

**SECOND DAY.**

3. The Superintendence of Asbury, and What Did for Methodism, Jesse Boring, D. D.  
4. The Relations of John Wesley to American Methodism, Alfred Wheeler, D. D. General discussion.

5. Statistical Results, Membership, etc., Daniel Dorchester, D. D.

6. Statistical Results, Educational and Financial, J. H. Carlisle, LL.D. General discussion, to be opened by John Gardner, D. D.

**THIRD DAY.**

7. Methodism in 1784 and its Outlook, O. H. Warner, D. D.  
8. Methodism in 1884 and its Outlook, J. D. Blackwell, D. D. General discussion.

9. Causes of the Success of Methodism, B. F. Lee, D. D.  
10. Possible Dangers to Future Methodism, John H. Vincent, D. D. General discussion, to be opened by Rev. W. H. Yarrow.

**FOURTH DAY.**

11. Rise and Progress of Methodism in Canada, John A. Macdonald, D. D.  
12. Methodist Pioneers and their Work, Prof. Charles J. Little. General discussion.

13. Is Methodism Losing its Power over the Masses? Bishop S. T. Jones, D. D. General discussion, to be opened by Rev. G. C. Rankin.

**FIFTH DAY.**

14. The Aim and Character of Methodist Preaching, A. S. Hunt, D. D.  
15. Methodist Means of Grace, Bishop L. H. Hobey, D. D. General discussion.

16. The Doctrinal Unity of Methodism, Anson West, D. D.

17. Guards to the Purity of our Doctrinal Teaching, R. N. Davies, D. D. General discussion.

**SIXTH DAY.**

18. The Four Points of Methodism—Heart Connection, Assurance, Christian Experience, and Sanctification, J. E. Evans, D. D.  
19. The Influence of Methodism on other Denominations, James M. King, D. D. General discussion.

20. Value of the Press to Methodism, Benjamin St. James Fry, D. D.

21. Value of the Periodical Press to Methodism, O. P. Fitzgerald, D. D. General discussion.

**SEVENTH DAY.**

22. Place and Power of the Lay Element in Methodism, H. P. Walker, D. D.

23. What Methodism Owes to Women, J. M. Buckley, D. D. General discussion.

For the platform meetings, which are to be held under the control of the Conference on Wednesday, Friday, Monday, and Tuesday evenings, the Executive Committee can only give, at present, a partial list of speakers:

WEDNESDAY EVENING, DEC. 10.

Topic: Missions.

Eleven churches are to be open.

Bishop C. H. Fowler, D. D.; J. M. Reid, D. D.; C. C. McCabe, D. D.; M. C. Briggs, D. D.; E. E. Hendrix, D. D.; Rev. J. S. Key, Rev. W. F. Taylor; Hon. W. T. Willey; R. A. Young, D. D.; B. M. Messick, D. D.; S. L. Baldwin, D. D.; Rev. T. G. Stewart; General C. B. Fusk; J. T. Gracey, D. D.; Rev. J. H. Bell; Wm. Butler, D. D.

THURSDAY EVENING, DEC. 11.

Topic: The Educational Work and Spirit of Methodism.

Five churches to be open.

Bishop J. C. Granberry, D. D.; President Joseph Cummings, D. D.; Professor W. North Rice; J. R. Thompson, D. D.; Chancellor C. N. Sims; President Alexander Martin, D. D.; President J. C. Price, D. D.; Rev. W. D. Johnson.

MONDAY EVENING, DEC. 12.

Topic: The Sunday-School.

Eleven churches to be open.

Bishop J. C. Granberry, D. D.; President Joseph Cummings, D. D.; Professor W. North Rice; J. R. Thompson, D. D.; Chancellor C. N. Sims; President Alexander Martin, D. D.; President J. C. Price, D. D.; Rev. W. D. Johnson.

TUESDAY EVENING, DEC. 13.

Topic: The Mission of Methodism to all Classes of Society.

Eleven churches to be open.

Prof. G. E. Crooks, D. D.; J. B. A. Ahrens, D. D.; W. H. Olm, D. D.; Rev. W. H. Hamilton; Dr. H. H. Marion; H. Liebhart, D. D.; Hon. J. F. W. Williams; Rev. W. W. Davis; B. W. Everett; Dr. D. R. MacAulay; Dr. J. K. Prince; Dr. E. A. Yates, D. D.; A. J. Kyne, D. D.; J. E. C. Sawyer, D. D.; J. P. Cook, D. D.; Rev. L. J. Lansing; T. L. Flood, D. D.

TUESDAY EVENING, DEC. 16.

Topic: The Mission of Methodism to all Classes of Society.

Eleven churches to be open.

Prof. G. E. Crooks, D. D.; J. B. A. Ahrens, D. D.; W. H. Olm, D. D.; Rev. W. H. Hamilton; Dr. H. H. Marion; H. Liebhart, D. D.; Hon. J. F. W. Williams; Rev. W. W. Davis; B. W. Everett; Dr. D. R. MacAulay; Dr. J. K. Prince; Dr. E. A. Yates, D. D.; A. J. Kyne, D. D.; Rev. L. J. Lansing; T. L. Flood, D. D.

It is difficult to pass the spacious windows of Messrs. C. A. Smith & Co., 18 School Street, without stopping to admire the display of woolen cloths. Among them we noticed a great variety of Scotch plaids for coatings, new and desirable goods. Also a full assortment of all other grades of cloths adapted to the season.

LADIES' DESKS AND MUSIC RACKS, the large & tuest assortment ever shown in Boston, can now be seen at Paine's on Canal Street, opposite the Maine Depot. All good goods have the Halford Leicester-shire Table Sance. It is at once the cheapest and best article used as a relish that is made in any part of the world.

It is a pardonable thing to covet good looks. Parker's Hair Balsam gives gloss, richness and beauty. Clean, pure.

Nearly seven thousand stories were sent in competition for the prizes of \$3,000 recently offered by *The Youth's Companion*. These prize stories will be given a feature in the coming volume of the *Companion*.

FOR HOLIDAY GIFTS, it will pay you well to go to Boston to select from 1,000 artistic fancy pieces of furniture at Paine's, on Canal Street.

SHOOTING BOOTS, by Waukenhast, London, T. E. Moseley & Co., 409 Washington Street.

Square Pianos were formerly much more generally used than Upright Pianos, though the latter were undoubtedly the more elegant and convenient as furniture. This was because the piano was decided the best as a musical instrument. The improvements latter made in uprights have changed this, and the uprights may now fairly claim to be the best as a musical instrument as well as desirable as furniture. Especially is this true of the improved Upright Pianos offered by *The Youth's Companion*. These prize stories will be given a feature in the coming volume of the *Companion*.

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Price of all RUGS marked on the ticket in plain figures.

During the next thirty days we will make a SPECIAL OFFERING of PERSIAN, Turkish and India RUGS of the finest quality and most desirable patterns at prices lower than similar goods have been sold at Auction or Wholesale.

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